The Bombay Guardian.

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WEEKLY REVIEW.

—'Despotison' has attacked liberty; Germany has assailed France, says Victor Hugo. By liberty he means the Republic, the disappearance of the Napoleonic dynasty. It was this that opened the way for him to return to France; there was not room in France for both Victor Hugo and Napoleon III; and his long exile only came to a termination when he heard of the capitulation of Sedan. Well, who overthrew the Empire? who removed Napoleon III from the scene? who destroyed the government so hated by Victory Hugo? Not France, certainly. Victor Hugo waited in his island home eighteen years for France to do this and waited in vain. France went forth jubilantly under the leadership of Napoleon to make war upon the Prussians, to make Berlin a dependency of Paris. 'Despotism' was not disposed to acquiesce in such an arrangement, and resisted it so successfully that the Empire collapsed, and Liberty, represented by Jules Favre, Gambetta and General Trochu, opened a door for Victor Hugo to return. So that French 'liberty' owes its existence to German 'despotism,' and ought to receive with open arms the Prussians. But 'liberty' has a strange way of looking at the matter.

—The accounts from China continue to be of an alarming character. The Chinese of the East seem disposed to seek a momentary consolation for the defeats which their forces are sustaining in the West, (where the Mahomedan insurrection is becoming daily more formidable,) by attacking Europeans. They are encouraged by the belief that the French are not now in a position to do anything. Count Rochouart was in Pekin, hoping to bring about a treaty of peace, not knowing that the Imperial Government which he represented had ceased to exist. It is much to be doubted if the government at Pekin have power to inforce the observance of any new treaty they may conclude, at the ports and in distant parts of the Empire. In fact it is this powerlessness of the central Government that is the cause of the present unhappy condition of things.

—Mr. Chunder Sen has been in Bombay and has delivered in passing a Lecture which may be briefly described as a *rechauffée* of the various addresses delivered by him in England. He endeavours to observe a happy equilibrium, poising the excellences of England against those of India, and against the demerits of the latter those of the former. On the whole, one gathers that it is about as fitting for India to send missionaries to England, as for England &c. to send them here.

In a sermon preached at St. Paul's, London, lately, it was remarked that "wars, doubtless, had their place in the purpose and providence of God, as the earthquake, the famine and the plague." This is true and in its place very important. Yet it may be misunderstood. 'From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?' There is war in man's own nature; he is in revolt against the will of God; he is under the influence of selfish considerations, ambition, unholy emulation, vain-glory, passions of various kinds. Men are without that faith in God which would lead them to commit themselves to the vindication of a faithful Creator. They are without that piety which would lead them to be very careful of the interests of those who are dependent upon them. It is the lust of dominion that has had to do, in one form or another, with all the wars waged in modern Europe. The late Emperor of France proclaimed war against Prussia because the King of Prussia would not enter into a solemn engagement never, at any period of the future, to permit a relative of his to become a candidate for the throne of Spain. He fancied that if at some future period the Prince of Hohenzollern should be allowed to become a candidate, possibly he might be elected; and if elected King, he might possibly govern the country with some reference to the wishes of the King of Prussia; if so, then possibly they might be able to agree upon some policy that Napoleon III. would not approve; so, in order to guard against this remote possibility, he declares war against Prussia, and we have seen with what result to his dynasty. Now it would be a great mistake to attribute the war to Providence, in any other sense than this, that man having chosen to renounce the will of God and follow his own inclination, is permitted to do so and to reap where he has sowed. When the prodigal went into a far country and spent the money given him by his kind father in riotous living and debauchery, it would have been a grevious error to attribute this wicked career to the father. Yet there is too great a readiness on the part of many to speak of such wars as are now desolating the fair fields of France, and filling hundreds of hospitals with sufferers, as though the will of God were accountable for them. Men who have never seriously sought to know or to do the will of God, wonder that he should allow such horrid deeds to be done under the sun, and seem disposed to cast off the blame of them upon Him. So we can conceive of a prodigal tending swine and mad with hunger, heaping imprecations upon the kind father who had acceded to his wishes and suffered him to have his own way though if not maddened by his own sin and folly, he might remember that his father had warned him that the path of his own will would bring him to this misery. God is a God of love; that love finds expression in his will; for excellent reasons he has made man a free agent; he makes known to him his will, and certifies to him that all happiness is connected with the doing of this will, and all misery with the violation of it. Man has chosen his own will and therefore has chosen wars with all their frightful train of disasters. "Woe unto the world because of offences; it must needs be that offences come, but woe unto that man by whom the offence cometh." Whence is the needs be? From God or from man? It is from man, because he has departed from the living God. The responsibility for wars is with those that wage them. This is man's way of settling differences, not God's.

We have been favored with copies of the following: "A Mahomedan brought to Christ, being the Autobiography of a Native Clergyman."—The Rev. Im-ud-deen of Umritsir."—"On the Psychological Basis of Psychology," by Máhendra Lál Sircár, M. D.—"A Sermon on the Nature of Theism," by John Thomson of Liverpool. The particular object of this discourse seems to have been to protest against the reception given by Evangelical Christians to Baboo Keshub Chunder Sen. Speaking of Mr. Sen's views Mr. Thomson says:

"He denies the Divinity of Christ. He says there is one supreme and perfect God, whose personality is distinct but not incarnate. Mr. Sen is not a Pantheist, for he believes in a personal God distinct from nature; but he is a Deist, for he denies the incarnation of the Son. Jesus, he says, is not God made man, but is God *in* man; Jesus is only a man; a great man He is, and a prophet, but no more than one in a chain of prophets who went before Him and came after Him. He rejects the atoning sacrifice of the Lord Jesus. He believes that nothing more is wanted for atonement and salvation than prayer and repentance. Man needs salvation from sin, not from punishment. The only punishment that ever befalls the sinner is salutary, and will do him good. He believes in the conscious immortality of the soul, but the resurrection of the dead is no part of his creed. These particulars of his belief are given in an article in *The Graphic* newspaper, written by a friendly hand, and giving information furnished by Mr. Sen himself. That article adds, that this faith entirely rejects the theological basis of Christianity. In other words, Mr. Sen rejects the whole doctrine of Christ, and receives only the moral precepts taught by Christ, and the elements of natural religion. He allows no writings to be infallible; the Scriptures of the Old and New Testaments are good books, but they have their faults. Religious truth is to be sought in them and in the sacred books of India equally. England can give to India, and India can give to England. The grand sources of religion and morality are the book of nature and intuition; these are the standards to judge by—intuition and the book of nature; or, in the language of our own Deists, the light of nature and reason. 'We do not care,' he says, 'to believe in the outward and dead Nazarene, but we do care to assimilate the Spirit of Christ to our souls.' To teach that Jesus Christ is God's Son; that His death was an offering to God, and a sacrifice for sin; that He rose from the dead, and that there shall be a resurrection of the dead—this he is pleased to call theological wrangling; these doctrines and dogmas he would sweep to one side, as being only so much rubbish in the way of humanity's progress. The teaching of them and contending for them has, he says, created infinite mischief. *What does he give instead?* To quote the friendly hand in *The Gra-*

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phic : 'He has come to us to teach the virtue of toleration, the beauty of morality, the unity of truth, the brotherhood of humanity.' Suppose we add, the existence God, the immortality of the soul and the duty of cultivating our minds, we have about the amount of what Mr. Sen proposes to substitute for the Christianity of the Bible and of these lands. His doctrine has nothing new in it; it is only a denial of Christianity; it has nothing of its own to give instead. It is what the Christian Church has known by many different names: Rationalism, Naturalism, Advanced Unitarianism, Deism, Infidelity, Unbelief. Deism had an ill savour, and therefore its present disciples have adopted an *alias* and call themselves, not Deists, but Theists—the Greek word for the Latin."

Speaking of the reception given to Mr. Sen, the author goes on to say:

"'Are we,' it will be asked, 'to have nothing to do with men who differ from us in religion?' To which it is easy to reply: (1.) That all differences in religion are not of the gravity of the present case. We are speaking, of men who deny the Divinity and Atonement of the Lord Jesus. That denial forbids every Christian receiving them. But if one be an Episcopalian and another a Presbyterian, they differ, not on questions essential to salvation, but only on the method of managing the church. The question of church government is not in itself a small but a very momentous one; but it is small in comparison with the question of who is Jesus Christ, and what did He do for men in the things pertaining to God; and it is one of the tricks of unbelievers to talk as if the differences among Protestants themselves were of the same nature with the difference between Protestants and Papists, or between Protestants and Unitarians. (2.) If you, being a professor of the Gospel, have business dealings or family relationships with professed unbelievers, by all means do your duty towards them with all respect and faithfulness (1 Cor. vii. 13); but that is a very different thing from taking pleasure in the fellowship of unbelief, and recognising an infidel in the church.

"Now, the gentleman who has come to us from India has not this doctrine which the Apostle requires; yet he has been received in private, in public, and in the house of God. He has been put into an evangelical pulpit, and been proclaimed in terms like these: 'We too perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him.' That is to say, 'we recognise Sen as a worker of righteousness, and accepted of God.' The words are to work together in moral, social, and political reform, in one happy family. And for this sentiment he received what he called 'enthusiastic cheers;' and at the close he was congratulated on the fact that almost all bodies of Christians were represented in the reception that evening given him. It was very well for the Unitarians present to cheer Mr. Sen, for he was doing their work; but that evangelical men should have joined in giving this ovation to a professed infidel, and on the score of his movements as a religious reformer, proves the truth of Paul's proverb; 'Evil communications corrupt good manners.' Will it be a lesson to us to think less of mere intellect or the show of it, to bridle our curiosity, and to cease to 'gad about' after celebrities, whether in reading books or going to meetings? Neither the doctrines, nor the works, nor the persons of these men ought to be received."

We believe the welcome given by English Christians to Chunder Sen to be entirely owing to ignorance of the true nature of Brahmoism, which was supposed by many to be a broad sect of Christianity. Brahmos were thought to be 'not far from the Kingdom of God.' The utterances of Chunder Sen soon dispelled this illusion, and showed that Bible terms were used by him in an anti-Bible sense, and that when he spoke most like a Christian he was but deceiving others and perhaps himself. The Gospel and that alone will regenerate India, not the anti-caste movement of Indian Theists. We believe that the most liberal missionaries declare that they find the Brahmos their most bitter opponents.

J.

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SATURDAY, OCTOBER 22, 1870.

Conversations between a Brahmist and his Friend. III.

Brahmist. It might not perhaps be any reproach to God's goodness that he should employ the supernatural in making known his will to man, and in seeking to recover him from the dominion of falsehood; but it would be a reproach to his other perfections, his power, his wisdom, his sovereignty. There can be no question that God is able to to show the truth to men, in the ordinary course of nature. We say that he has done it, is doing it; and that it has been a ruinous mistake on the part of man, his supposing that God employs the supernatural; this has filled the world with false religions. We must disabuse men's minds of this fatal error, and teach them to hear the still, small voice of God sounding in the depths of their own hearts.

Friend. There is, as you say, no question that God is able to show his will to man. He is omnipotent. As a matter of fact, we find that he has given man a certain nature, with freedom and responsibility and various laws, and that in dealing with man he does not ignore these laws. Men have not abode in the truth and have universally set aside the will of God and addicted themselves to all manner of superstition and idolatry. The still, small voice of God sounds, you say, in the depth of their hearts; very true; and it has been sounding since the beginning of the world; yet it has not hindered this prevalency of falsehood and corrupt religion, nor delivered the nations from their heathenism, even after thousands of years.

Brahmist. Some have heard it. Among the Ancient Greeks, Plato, and especially Socrates heard it, and gave it utterance among men; and so in many lands, at divers periods, there have been some to hearken to it and protest against the prevalent polytheism.

Friend. But alas! their protests have had very little effect. Men refused to believe that it was the voice of God to which they were giving utterance, and condemned them as irreligious men, despisers of the religion which God had given. Men naturally refused to credit an utterance so strange, so unfamiliar, so opposite to all they had been trained in, without some greater attestation than the mere declaration of the men from whose lips it fell. And Socrates himself seems deeply to have felt the need of some supernatural testimony, and to have expressed the opinion that in all probability God would have mercy on a race so led captive by sin, and send some exalted being from heaven to show the true way to men. Now I can imagine that a Christian would refer to this as strong proof that the way of intuition does not suffice for man's need; and would say that the still, small voice which told Socrates so much about God, told him also that it was reasonable to look for an express, divine revelation.

Brahmist. Christians may say this, but you should leave such arguments to them.

Friend. Oh, of course. The argument is, I dare say, a wretched one. What do you think would be the best way to answer it?

Brahmist. We do not pin our faith to Socrates, or to any other man. He had a measure of light, but it was crepuscular. He mistook a notion of his own for the voice of God.

Friend. That is just it. If he did that, others I fancy are liable to do the same. How is a man to know certainly, positively, beyond question, that he is hearkening to the voice of God and not to his own deceitful heart? There must be some way of knowing this; and it is a matter of infinite importance to know it; otherwise we shall be doing what false teachers have been doing from the foundation of the world, passing off our own speculations and fancies as the will of God. And we must be able not only to certify to ourselves that our intentions are from God, but we must be able to certify the fact to others, to those who are led captive by their sins. Now what is this way? Socrates evidently missed it; for he taught that it was reasonable to expect the advent of some great Teacher from heaven, which must have been simply an idea of his own, a dangerous error of his own. How shall I know what is God's voice within me, and what is my own imagination?

Brahmist. God's voice within is nothing else but the truth. The truth is its own witness. The evidence of truth belongs to the very nature of truth. There must be the unbiased mind; freedom from prejudice; an earnest desire to know the truth; a determination to follow it fully, cost what it may.

Friend: But if such a one as Socrates was wanting in this happy condition of mind, so that a dangerous falsehood passed itself off as truth upon him, what hope is there that others will attain unto it? I speak anxiously. I want to know if really there is any reason for me to hope that I shall be able perfectly to discriminate between God's truth within me and my own error.

Brahmist. Do not trouble yourself so much about Socrates and his crotchet. Believe me, there are men who have attained to an unwavering conviction that they know the truth and what it is that God requires of them. When you candidly weigh the whole matter you cannot be in much doubt as to the leading principles of Brahmism that they are of God, though not revealed supernaturally.

THE SECOND ADVENT, XXXVII.

Nevertheless, when the Son of Man cometh, shall he find faith on the earth? Luke xviii. 8.

The Pharisees demanded of Christ when the kingdom of God should come. He tells them that they misconceive the nature of the kingdom of God; it is not like an earthly kingdom with elements of visibility, localized, to be recognized by the senses and pointed out; it was already in the midst of them if they had faculties to discern it; wherever there is a true faith there is the kingdom of God in its measure. It is, however, true, that the kingdom of God is very imperfectly revealed; other lords have dominion in this world, and even over those who profess to be Christ's people. Turning to his disciples, he speaks of the future, fuller, glorious manifestation of the kingdom. Pharisees, unbelievers generally, need to seek for themselves the faith which gives access to the kingdom. Believers are, with respect to their new nature, in the kingdom; they have righteousness, peace and joy in the Holy Ghost; they have not attained, neither are they already perfect; they pray, Thy kingdom come; and they wait for the

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time when Christ shall reign from the rising of the sun unto the going down thereof. Turning from the Pharisees, and addressing his disciples, Christ compares the triumphant coming of the day of the Son of Man to the lightning that flashes across the entire heavens. To all it will be manifest; to those who are not already in the kingdom, it shall be a revelation of his wrath; to others their complete redemption then draws nigh. At the close of this address regarding the second advent, Christ speaks a parable to this end that men should pray always and not faint. God will vindicate his own elect, who cry day and night unto him, though he bear long with them; he hasteneth to do it; nevertheless when the Son of Man cometh shall he find faith on the earth? This is not a declaration that faith shall have become extinct; it however seems to indicate that unbelief will be a good deal in the ascendancy, and it intimates that Christians are not to take it for granted that they have the special faith which that special manifestation demands. It is an appeal to us not to rest satisfied with any ordinary measure of faith. This is the victory which overcometh the world even our faith; for who is he that overcometh the world but he who believeth that Jesus is the Son of God? On the supposition that the Lord will not come again till some door, now blocked up by the world, shall have been opened by faith, who will exercise this faith? When Christ came first into the world, it was faith that opened the door. "Blessed is she that believed," was the declaration made to Mary; "for there shall be a performance of those things which were told her from the Lord." When the Son of Man cometh, shall he find faith on the earth? All things are possible to him that believeth, and it is the glory of God to accomplish his mightiest works of grace and salvation and vindication and judgment, in answer to the prayer of faith. And as we have already marked, all the great things relating to the full and final reign of Christ upon the earth, are shut up in promises that are addressed to the believer, in the 2nd and 3rd chapters of Revelation; and there is an illuminated question running through all these promises, "When the Son of Man cometh shall he find faith on the earth?"

What is that particular form of faith which the Lord looks for when he cometh into the world, to avenge his own elect, to be glorified in his saints and admired in all them that believe? On the supposition that one man in the present generation were to have this maturity of faith, and that you were called to be that man, what faith would you need to have?

Believe that in the word of God you have all things that pertain to life and godliness. All these are in Christ; and it is by the word that Christ is made available to faith. If we would ascend up into heaven to bring Christ down, the word is nigh us. That the man of God may be perfect, all scripture has been given by inspiration of God.

We bring with us to the study of Scripture a great deal that is fitted to hinder us from thoroughly understanding it. There is no lack of fitness on the part of Scripture; but there are these impediments in us. We have preconceptions regarding various doctrines and duties, and are too prone to interpret the word under the bias of these preconceptions. And there is an embodied interpretation of Scripture in the lives of those Christians among whom we make profession of faith in Christ, and this very powerfully biases our judgment in the study of the word. We want then a faith which will enable us to conquer these difficulties and attain unto a right understanding of the word. How marvellously must he be guided who will know how to receive in its integrity all the word of God, casting away one after another the thousand falsities of interpretation which are offered us by our own hearts, our prejudiced understandings, our fellow-Christians, Christian authors. Imagination sits down with us whenever we sit down to the study of the word, not to help us, but to intermingle its own inventions with the statutes of the living God. Sloth too, worldly fear, love of friends, pride of opinion, vain-glory, unbelief, the maxims of society, the institutions of modern Christianity, a multitude of influences like these, are ever ready to hinder us from finding our exact way in a channel so strangely blocked and thwarted. Who is sufficient for these things? Thou art, if thou art wholly surrendered to the guidance of Christ. The Spirit whom he gives for thy guidance, was in the man Christ Jesus, and He knows how to transfer to thee all the truth that was in him.

There was very much in the way in which Paul was brought to the knowledge of Christ, that was fitted to facilitate the communication of all God's truth to him. He was made to feel profoundly that his intellect, his heart, his zeal, his knowledge of the law, all had led him frightfully astray. His powers had all been prostituted to falsehood, because he had insisted upon witholding them from the service of Christ. The most powerful considerations urged him now to know nothing but Christ and him crucified; to disdain every thing which was not certainly given him by Christ; to mistrust habitually the devices and suggestions of his own mind and those of others, even of the most advanced Christians, and to accept of nothing from any quarter until he had unerringly ascertained it to be from Christ. That he was guided into all the truth of God, who can say? He tells us himself that he had not fully attained, and was not perfect. If he came short of the stature of a perfect man in Christ Jesus, what wonder if those who have been since converted, should lack the faith which the Lord, when about to come in glory, challenges in his people. Yet thh promise remains, This is the victory whice overcometh the world, even our faith.

WHAT IS TRUTH?

Come. (Matt xiv. 29). It is not a safe thing to dictate to Jesus what he shall bid us do. When the time of trial comes, faith feels that it has an uncertain base; remembers that the suggestion was not first from Christ; and then it is pretty sure to fail. So Balaam insisted upon having permission to go with Balak's messengers, and got it,—to his own eventual ruin.

Lord, save me. (30) Only Matthew has this account of Peter's venture. But many have found in it an everlasting blessing, and have been enabled to lay hold on the hand then stretched out and find themselves on the Rock of ages. They found themselves sinking; there seemed but the merest moment between them and everlasting night; they felt that their own folly had brought them into that dreadful hazard; they were enabled to see the form of Jesus the Deliverer on the brink of the very wave that was engulfing them; they laid hold of it, and nothing could evermore snatch them away from it.—Peter had heard the words, Be not afraid, and thought it a fine thing to show how little he was afraid. And there are not wanting instances now-a-days of men who were once in great distress because of their sins, and then learned that there was forgiveness through Christ, and not learning the lesson lightly, have afterwards marched with head erect, unbidden, into the presence of temptation, and fallen grievously.

Immediately the ship was at the land. (John vi. 21). With Jesus came a prospering gale, and the barque flew to the haven, making up for the time that had seemed to be lost in the early watches of the night. So we often miscalculate the delays of Providence. We are kept back till we learn our lesson, and then we are in a position to redeem the time.

Ye seek me because ye did eat of the loaves, (John vi. 26.) The miracle of the loaves was a voice from heaven, saying, This is my beloved Son who will show you the way to glory, honor and immortality; in him is all that man needeth: in him is redemption from all the consequences of the fall. They heard this testimony and concluded that all they wanted from Christ was daily food without daily labor. This was the *summum bonum* in their eyes; at all events, it was a good starting point; this secured, they would afterwards have doubtless asked for fine clothing, goodly habitations, and the various other elements of worldly good. What they wanted a Saviour for, was to pamper their flesh, to relieve them of the burdens of life and make all thing comfortable and pleasant to them. From that day to this, multitudes have flocked to Christ's servants intent upon getting a living out of Christianity. At this moment how many tens of thousands are attending church, paying attention to the minister, the missionary, the sunday-school teacher, the district visitor, because of some dole that comes to them through their instrumentality; making not the slightest progress to 'the faith' of the Gospel which teaches us, if we seek first the kingdom of God and his righteousness, our earthly need shall be cared for, but becoming more and more confirmed in the *unfaith* which simply recognizes in the profession of religion a means to a worldly good. But not merely the poor. If all that profess to be the ministers of Christ, were sifted, what a scattering there would be of those who enter and follow the ministry because of the respectable position and comfortable living it gives them. Let any thing touch their revenue, and what solicitude, what earnestness, what vehemence; but in the matter of fulfilment of duties, the tendency isto shirk them when they safely can. And these are teachers in the church! Standing forth as examples of how Christ is to be followed! Can the world fail to see that they are at heart one with the world in their idea of what is chiefly important? If ever any being set himself with all the weight of his character and all the strength of his eloquence against anything, Christ Jesus so set himself against the falsification of his religion.—There are many who think that we may tolerate in enquirers a certain amount of worldly calculation, hoping to recover them by degrees to a purer conception of Christianity. But our Lord wished all to understand from the very outset, that they were not to expect loaves and fishes; he would disabuse the minds of Capernaum enquirers at once of the idea that he has temporal good to offer.

What shall we do that we might work the works of God. (28). The previous verse helps us to see this to be here the meaning: What shall we do to obtain the meal which endureth unto everlasting life? What is the work assigned us by God? A grand question; but every thing depends on the spirit in which it is put. There must be a foregone willingness to do the work, whatever it be. In this spirit Paul said, What will thou have me to do? And the gaoler: What shall I do to be saved? Christ in reply says, The work which God assigns you is to believe on him whom he hath sent. This is the indispensable condition of all acceptable service. Believe in his doing, in his giving and in his teaching; get life from him, be guided by him, live for him.

I am the bread of life. (35.) It is only the "I am" Jehovah, who can give life to a dead world. And the "I am" becomes the bread of life by taking upon him the form of a servant and suffering as our substitute upon the cross. Christ shows the meaning of the multiplied loaves by announcing that he himself is the world's life, to be appropriated by faith. Men must know that they are lost without him, and must take him in his righteous life, his satisfying death, his prevailing intercession, and his spiritual indwelling; thus shall the treasury of grace that

s in him become theirs. Having seen my works, look no more at them, but at me; at the Being who is manifested in my acts and words and consecration unto death, even the death of the cross; look at me as incarnate for you, come into the world as your friend and succourer, and to transfuse my true life into you, that for you to live it may be Christ. The benefactors of this world will give you a little of what they have, but I give you myself, and eternity alone can show you what divine fulness there is in me.

He that cometh to me shall never hunger. (35). Shall never hunger for any thing beside me, but only for more knowledge of that which is made over to him in me. (Phil III.)

Ye have seen me and believe not. (36.) Ye have seen me and my miracles and were so impressed by them that you wished to proclaim me king of the Jews, and stay by me always; yet ye believe not. You do not disbelieve the divine power shown in my miracles; but the faith that finds in me eternal life is something totally different from this. These persons were quite sure that they had faith in Christ and wondered to hear him speak in this way, but before the close of this discourse they showed very plainly that he was right. It is of great importance to show those who fancy they have faith in Christ, the difference between false faith and true, and persuade them if possible to throw away the semblance that they may lay hold on the reality. This is often a painful duty, but it is a very pressing one; there is nothing more ruinous to the subjects themselves, or to those who are associated with them, than this fictitious faith. These people were willing to be guided by Christ so long as he would feed them and further their ends, so long as they thought he might be serviceable to them in temporal matters; but when this hope failed them, the moment that he spoke unpalatable words, they showed their true colors.

Epitome of News.

Saturday, October 15, 1870.

—*Star of India*: "His Excellency, the Right Honourable Sir Seymour Fitzgerald, yesterday, took the good folks of the Bombay Custom House quite by surprize by paying them a sudden and unexpected visit. His Excellency inspected all the rooms in the building, the warehouses in the yard and the wharf; his ostensible reason being to see the accomodation provided for the Commissioner and the establishment of the department; but we cannot help thinking that the New Harbour Trust has something to do with his visit. This is the first time the present Governor has been to the Bombay Custom House."

—*Times of India*: "At the Fort Police Court yesterday, before Mr. John Connon, the Senior Magistrate, the case in which Mr. Nusserwanjee Cursetjee Ardaseer Wadia is charged with using words defamatory of Mr. Kessowjee Naik was resumed. Mr. Ferguson appeared for the prosecutor and Mr. Peile (Hearn, Cleveland, and Peile) for the defendant. The only witness called was Cassumbhoy Dhurrumsey, who corroborated the evidence of the previous witnesses. There was considerable talk as to an arrangement being come to between the parties, and his Worship adjourned the case until Friday next, in order that an amicable settlement might, if possible, be arrived at."

"Loafers.—Four of this community were before Mr. Connon yesterday morning, for drunkenness and incapability, and his worship in disposing of their cases, stigmatized their conduct as dastardly and despicable in the extreme, living as they are on public charity, yet finding money and stimulants with which to gratify their vicious appetites, instead of endeavouring to act in such a manner as would at least preserve their self-respect."

"His Excellency the Commander-in-Chief is evidently determined to crush what seems to be the growing insubordination of the British Army in India. The *Pioneer* observes that fifty per cent. of the sentences of Courts-Martial are returned by Lord Napier 'for revision' and increase of punishment; and it was only a few days ago that he regretted that sentence of death had not been passed on a military offender. His Excellency has now given another proof of his earnestness by ordering that all sentences of imprisonment shall be carried out in one of the prisons *in India*, and by promising that before long sentences of penal servitude will also be worked out in this country. Those men, therefore, who commit themselves in the expectation of a passage to England will be disappointed to find that they have only by so doing lengthened and aggravated the period of their exile."

Public Opinion: "England has demanded an armistice in the name of the neutral Powers. That demand, it is to be hoped, will be granted. Should it be so Lord Granville will only have begun his arduous work. The next step, an indispensable step, will be to convince the Provisional Government of the impossibility of making peace on any such terms as M. Jules Favre laid down in his circular. To insist upon the non-surrender of an inch of French territory, the non-removal of a single stone of French fortresses, is utterly absurd, and it may well be that Lord Granville would not interpose so long as the demand was made a *sine qua non* by France. The fact that he has interposed is an indication that the French Government has come to a more reasonable state of mind."

—"A new terror," says the *Manchester Guardian*, "has overtaken the French mind. Frenchmen seem to be capable of believing anything, however extravagant, about the real or supposed designs of Count Bismarck. The other day M. Jules Favre was pleading in a State paper that the King of Prussia had made war not upon France, but upon the Bonaparte dynasty; but now a cry is raised that the Federal Chancellor deliberately intends to force the Emperor back upon the throne from which the nation, or at least a section of it, has expelled him. 'It is perhaps, with this intention,' says the Soir, 'that the King of Prussia still treats the ex-Emperor as reigning Sovereign of France.' The mere suggestion of such a design is overwhelming. 'Know, King William,' exclaims the Soir, 'that to-day there is but one Sovereign among us, a ruler who will not abdicate—the people armed. And sooner than assist at such an abominable spectacle, Paris, —the city of graceful arts and of gaiety—Paris would exist no longer.' And oddly enough just at the moment that this fresh conspiracy against France is supposed to have been discovered, M. de Keratry, the new Prefect of Police, has found himself obliged 'to make proper arrangements for thwarting 'a plan for marching upon the Tuileries' with the intention of proclaiming a new Goverment, 'which, in all probability, would have been a Regency.' Nor is this curious fancy confined to Paris. Even among the Prussians, a correspondent of the *Times* tells us, the belief is prevalent, that the Emperor 'is only to be kept at Wilhelmshohe until Paris is taken and the Republic quashed: when, to punish the French, Count Bismarck will reinstate him.' What would the august prisoner himself say to all this? Is he quivering with anxiety to find himself once more installed at the Tuileries?"

—*New York Tribune*: "Since the days of chivalry we do not know that anything pluckier has been recorded than the visit of the Rev. J. P. Newman to Salt Lake City to do battle, logical and exegetical, with the wicked and obscene Dragon of Polygamy. It must have required a good deal of enthusiasm to go all that distance to refute what all virtuous persons consider to be an immorality, and all sensible persons an absurdity. But Mr. Newman was, in a manner, constrained to go. He had preached a sermon on the subject, which was heard of in Utah; whereupon the *Utah Telegraph* asked, why he did not come to that territory to preach it 'in the new Tabernacle, before 10,000 Mormons, with Orson Hyde, or some other prominent Mormon to answer.' Mr. Newman immediately packed his trunk, bought his railway-ticket, and started very much as Don Quixote would have done under like circumstances. But it was one thing to go to Utah, and quite another thing to get either Brigham or his man Orson to meet him in debate. Young, coolly, for August, replied that he had given no challenge; nor did the great Orson show any desire to enter the lists. Apparently, Mr. Newman had his long journey for his pains.

"But Young was too shrewd a man not to see that he had lost ground by declining the contest; and he therefore sent Mr. Newman an invitation to come and preach in the Tabernacle. Mr. Newman replied that he had already made arrangements to preach in the M. E. meeting-house. And he did preach there 'three mortal hours,' in a sweltering August afternoon, a sermon brimful of texts, to prove that there might be concubinage among the Jews, but that, in our sense of the word, they had no polygamy. Since then the battle royal itself has finally been arranged and fought.

"We do not here attempt any abstract of the arguments. Much as we respect Mr. Newman, we do not conisder that such of them as were drawn from the manners and customs of the Jews had any pertinence or consequence. We believe that, with Christianity came a better, and a nobler, and a purer dispensation. The polygamy of the Jews, or the concubinge, was temporary and local, and not of Divine ordination. If otherwise, why do not the Jews, as a body, now practise it? They virtually acknowledge that there was no command of perpetual validity to maintain polygamy; for while, in matters of their law they are nearly as strict as ever, they cheerfully obey our laws of marriage. To be sure, they could not do otherwise without being sent to the penitentiary; but we have no reason to believe that they wish to do otherwise.

"We prefer to base our hostility to polygamy upon the fact that all modern civilized nations are monogamous, so far as that word implies, having one wife at a time. Mr. Newman shows that such is the doctrine of Christianity, and such being its doctrine, is there is no room left for an argument? The example of Utah alone shows how inconsistent is polygramy with refinement, with intellectual culture, with the happiness of woman. The preaching in the Tabernacle is coarse and rude and often blasphemous; the feminine instincts perpetually revolt aginst this desecration of the institution of marriage; and there is no man who looks at the matter rationally who does not see that there can be nothing permanent in the custom. It may not be easy to put it down, but so long as it lasts it is a national shame and reproach. Nothing but the great distance of Utah from the seat of Government has saved it; but now that a considerable party in Utah itself has been organized against it, we may consider it as doomed. It must pass away at least with the present generation."

Monday, October 17.

—A European steward on board the P. & O. Co's Steamer *China*, anchored at Mazagon, accidentally fell off the gangway on Saturday morning last, and was drowned. Every effort was made to save him, but without avail—he was swept away by the swift tide then running, and the body has not yet been recovered.

—*Times of India*: "The Lieutenant-Governor of the Punjab announces with great regret the death, on the 3rd instant, of His Highness Sri Singh, Raja of Chumba. The late Chief, a Rajput of ancient lineage, was distinguished by a remarkable freedom from prejudice and an earnest desire to promote the material and social advancement of his people. With this view he applied for and obtained the services of an English officer to superintend the administration of his State, and invariably afforded the officer appointed the most cordial support. Through the enlightened policy of the late Raja, Chumba has risen to be one of the most flourishing of the feudatory states of the Punjab, and the Government cannot but regard the death of so beneficent a ruler as a real public loss."

—*Overland Mail*: "Paris is now completely invested by the German armies.—No news has reached London from the capital either by letter or telegraph for the past five days.—M. Jules Favre is at the Prussian head quarters. Europe waits with painful anxiety the result of this interview of the chief Minister of the Republic with Count Bismarck.—The King of Prussia will not object to negotiate with the new Government of National Defence, provided it can prove that it has the confidence of the nation.—An engagement took place to the south of Paris, near Villejuif, on September 20, between three French divisions, under General Vinoy, and Bavarian corps. The French fled; 2,500 prisoners were taken, and seven guns.—The garrisons at Metz and Strasburg are declared to be well provisioned.—M. Thiers left England on September 18, satisfied, it is said, with the result of his mission. He has proceeded to Vienna, thence to visit the Russian Court.—The Emperor Napoleon is preparing a manifesto. His secretary has contradicted reports of his excessive wealth and also of his penury. Both statements are untrue.—An appeal to the British public for help is made on behalf of the distressed peasantry of north-eastern France. —Rome has been occupied by the Imperial troops after a brief engagement, the Pope ordering the garrison to cease firing.—Insurrection in Algiers

is reported.—It is officially announced that the blockade of the German ports has been raised. Obstacles to navigation will be removed, and lights restored as soon as possible.—Numerous letters have appeared in the daily papers upon the crisis in China, which is viewed with much anxiety.—The general opinion appears to be that the British Government must take a more decisive course to secure the safety of British residents at China ports.—Mr. Lowe delivered a brilliant address at a banquet at Elgin on Sept. 16, on receiving the freedom of the city.—In consequence of the siege of Paris the homeward Marseilles mail from Bombay, August 23, was delayed twenty-four hours, and the Brindisi portion three days and a half.—On October 1, the new postal regulations came into operation, among which the halfpenny newspaper rate and the halfpenny card postage are the chief features.—The collections of the National Society for Aid to the Sick and Wounded amount to 185,000*l.* Correspondents this week describe the great work British surgeons and nurses are undertaking at the scenes of recent battles.—Favourable reports are issued of the improved state of health of Mr. Childers.

"Communication with Paris is now interrupted on all sides, and Prussian telegrams, dated Tuesday last, announce that after some preparatory movements, the complete investment of the city was accomplished on Monday by the simultaneous advance of all the German corps. Until they were very near the city the Germans appear to have met with very little opposition. On Saturday, Sunday and Monday, however, there seems to have been a good deal of fighting, but the accounts of it are conflicting. A Tours' telegram, received on Wednesday, stated that 15,000 Prussians were attacked at Wissons, about seven or eight miles south of Paris, by 25,000 French troops, and were compelled to recross the river and fall back upon Montchery and Arpajon, after having been 'mowed down' by the French artillery and suffered considerable loss. The date of this encounter is not stated, and, supposing the account to be correct, the affair does not seem to have stopped the advance of the Germans. A telegram from the Crown Prince to the Queen of Prussia, dated Versailles, 28th, says that Paris was on that day invested from Versailles to Vincennes, the French troops being driven back, and that an outwork and seven guns were captured with little loss.

"'The first act of the defence of Paris,' says the *Gaulois* of September 15, 'has been accomplished. Since yesterday the setting fire to the woods of the environs has commenced with part of the forest of Montmorency, and the whole of that of Bondy. To-day it will probably be the turn of those of Meudon, Clamart, Ville d'Avray, and perhaps the Bois de Boulogne. This forms round Paris an immense zone of fire, by which the enemy will experience a first check. During the whole of last evening numerous groups watched from the top of Montmartre the progress of the formidable conflagration.'

"The Bois de Boulogne is rapidly disappearing under the application of the axe and the saw. All the trees within the zone of the fortifications have been cut down. The Gardes Mobiles, who are encamped in the Bois, amuse themselves by shooting at the ducks, which, alarmed, by the incessant disturbance, fly about like pigeons.

"Direct news from the sad capital of France is now cut off. That which has been reaching us during the last few days came round by way of Rouen, but that railway route is now stopped The service of trains on the Northern of France Railway is entirely suspended. The line has been cut between Paris and Chantilly. General Trochu, Military Governor of Paris, has issued a rather hopeful order of the day. The daily service of the ramparts will require 70,000 men, and the *enceinte*, defended by the efforts of public spirit and 300,000 rifles, is inaccessible. A barricade committee has been formed, of which M. Rochefort is president and M. Flourens vice-president. All the main points of the capital will be be barricaded. A few days ago a company of infantry of the line were practising at street-fighting in the Rue Malesherbes. All accounts agree in respresenting the population as very determined in spirit—the Red Republicans the most so.

"The telegrams despatched from Paris within the last few days, according to the official German account, announcing different engagements to have taken place, are all inventions, and without any sort of foundation. The only thing true in regard thereto is that on Septmber 20, an encounter occurred near Villejuif, south of Paris, between three French divisions under General Vinoy and Bavarian regiments, supported by troops of the Fifth German Army Corps. The French fled in wild confusion, leaving seven guns and upwards of 2,500 men in the hands of the victors. Discipline among the troops in Paris is said to be very loose, the men shooting their officers.—An intercepted letter of a French officer belonging to MacMahon's army draws a frightful picture of its *moral*. He says that the officers are in the habit of stealing from each other. The demoralisation is shocking. The General tried to check it, but in vain. 'Our army which has had the most incapable general, as well as the most ignorant officers of any in Europe, has also the most undisciplined men. Our African troops are a plague, and have infected the rest of the army.'

"The *Times* remarks that there is scarcely a statement of cruelty or rapacity imputed to either of the belligerents in the present war, but especially to the Germans, which may not be met by numerous counterstatements. Nothing seems to be so well proved as the gentle and even friendly treatment of the invaded population by the Germans; the care equally bestowed by them on the sick and wounded of both armies; the sympathy and interest with which the whole mass of 140,000 French prisoners down to the very Turcos have been cheered and almost petted during their progress through the land of their captors. All this has been done, although there was no lack of provocation to prompt the Germans to a different behaviour. A deed like that at Laon, too, might easily have prompted any other soldiery to put the whole garrison, if not the town population itself, to the sword; and the mere fact that all the Germans did was to arrest some of the civil and military authorities on whom the responsibility seemed to rest, and to 'institute an inquiry,' ought to make us pause before we lightly admit charges of savagery and brutality against them. These were, no doubt, burned houses with charred bodies of women and children under the ruins at Bazeilles, and French prisoners stood out in the wet at Sedan, soaked by the rain and starved and subjected to insults and even blows. For these facts English 'eye-witnesses' make themselves vouchers, without having the fairness to state that Bazeilles was twice bombarded and twice stormed by maddened combatants on both sides; that the French prisoners left exposed to the rain were no worse off than their German guard; that no foresight of the most diligent commissariat could have been expected at a moment's notice to supply food for a batch of 90,000 captives, and that the brutalities inflicted upon them may have been—as they were in many cases—the result of arrogant and mutinous behaviour on their part. We do not (the *Times* adds) palliate any inhumanity, but we may as well hope that wars will altogether cease to be made as that they will ever be made with rose-water."

The *Gaulois* complains of innumerable legions of beggars being allowed to remain in Paris, and to importune people on the Boulevards. It suggests that these "useless mouths" should be transported gratuitously by the railway companies whither it does not say.

The remarkable decision and promptitude which characterise the movements of the Germans, now that they have arrived before Paris—the evidence of all kinds that they are working upon a plan in which everything has been foreseen and provided for—has deeply impressed the Parisians, and rendered them more sensible than ever to reports of the presence of spies among them. It is stated that during last week as many as a dozen Prussian spies entered Paris in the character, well sustained by dress and mien, of fugitives from the beaten army of MacMahon escaped from Sedan, and have talked with the Moblots, and gained information respecting their arms, ammunition, numbers, orders, and officers. Others, of a superior class, have similarly entered Paris in the guise of French officers, dressed in uniforms, and provided with papers taken from the field of battle, and have reconnoitred the defences of the place, noting where a new earthwork or palisade has been established, or a road cut. These men write no letters, make no notes, and especially avoid the use of ciphers; all is done by the unaided power of observation and memory.

This present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives spared by its means:—Among the cart-loads of wounded of both nations whic have arrived at Vouziers from Sedan were tw men whose consideration for each other was s marked as to occasion inquiry; they wor the Prussian and the French uniform respec tively, and though neither could understand a word of each other's language, they shared their rations and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian—who is an officer, and a man of thirty-five or so, with a stern grave face and a heavy overhanging moustache—had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact; and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed his sword uplifted to administer the *coup de grace*, when the latter, who was faint from loss of blood, made a hasty sign to his victor which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language and the turmoil of battle; and besides, both men lost consciousness and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the fraternity are taught to ask their brethren for help. The Prussian was an old mason who recognised it instantly and who as instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored they found themselves side by side, and with the dead and dying round them.

Count Bismark has of late been very communicative to the newspaper correspondents. In a conversation he had recently with a correspondent of the *Standard*, the Count said:—"We must have Strasburg and an improved frontier," and he added: "We will fight ten years sooner than not obtain this necessary security." M. Favre, Count Bismarck said, had asked whether it would be possible to open negotiations for peace on the basis of the integrity of the French territory. "I am only surprised," he added, "that he did not ask if Germany would not defray all the expenses of the war." During the same interview the Count also spoke of the absence in France of any competent authority to treat for peace.

—No one (says a letter from New York) has yet been selected for the English mission, and no one seems anxious to take it. Nearly every public man of prominence in the dominant party has been suggested, but all are shy of it. Although the London mission is the chief post of honour in the President's gift, yet the acceptance of it, cumbered by the *Alabama* controversy, is so near political suicide that scarcely a public man who values his reputation will run the risk.

—A shocking accident has occurred at Dundee. A fire broke out about midnight on September 17, at a large flax warehouse belonging to Messrs. John Gordon and Co., and continued burning nearly all day. While the firemen were preparing in a narrow lane at the back of the building, to play on the burning buildings, a wall suddenly fell, and buried from twenty to thirty persons. Water had to be poured on the burning ruins before assistance could be rendered, and then the captain and sergeant of the fire brigade and two labourers were found dead, and twenty others seriously injured. The loss of property is estimated at 40,000*l.*

TUESDAY, OCTOBER 18.

—*Times of India*: "'Converted' Loafers.—Two Europeans named Peter McLeod and William Sweeney, now professing Mohamadanism, under the respective cognomens of Shaik Abdoola and Samsoodeen, and known as loafers, appeared in the Fort Police Court yesterday before Mr. Nana Morojee. Samsoodeen charged his co-religionist with stealing his watch, and Shaik was sent to prison for six months."

"We are happy to state that, as we anticipated, the Supreme Government has formally sanctioned the plans and estimates, not only for the line to Veerumgaum, but the extension to Wudwan. We may further assume that the Bhownuggur project has been knocked on the head It is understood that the Bombay, Baroda and Central India Railway Company will at once begin to construct the line from Ahmedabad."

"On Sunday evening, Baboo Keshub Chunder Sen delivered an address to an audience

composed of all sects, in the Framjee Cowasjee Institute, relative to his impressions of England and its people. He commenced by stating that his object in undertaking his journey was to give to the British public a true and impartial account of the wants of the Natives of India. He fearlessly and boldly laid before them facts as to the way in which they are treated by Europeans. From even the little experience he gained there, he was satisfied that his mission was attended with success. He believed that all that he said made a deep impression on their minds, and now it was our duty to reciprocate the sympathy which they expressed in the welfare of India and its people. Everywhere he received treatment the most enthusiastic, kind and truly fraternal, and whenever he laid bare the faults of British administration, he always received encouragement, and he was always cheered loudly. This shewed the British public were alive to their duty towards India, and that a real interest was being created in the hearts of all generous and true Britons in the regeneration of India, its countrymen and countrywomen. The gracious Sovereign who sits on the throne of Great Britain and who had been since 1858 the Empress of this vast country, assured him, in an interview he had with Her Majesty, that she felt a deep interest in the people of India, especially in her daughters, and that she would always strive to ameliorate their condition. After recounting the various traits in the English character, he said that a heavy burden lay on the head of every educated Native of India, who must be now equal to the crisis, who must not lie down like a sluggard, but seeing intelligence diffused on every side should take advantage of the time, cast off idolatry and bigotry in all its horrid shapes, cast off the prejudices of caste, and keep pace with the current of progress—progress mental, moral, and spiritual. And let his motto be 'Onward and forward and heavenward.'"

—*Star of India*: "The British constitution is threatened with invasion from an unexpected quarter. The law which forbids the intermarriage of the royal family with any subject of the Crown is an integral part of the Constitution, and the reason for it was that it was thought necessary to guard against any families of the nobility obtaining too great power by means of intermarriage with the royal family. This danger cannot be said to exist in Great Britain to the extent which it did in former times; and there is quite as much danger to the State to be apprehended from numerous alliances with the Princes of Germany. Morganatic marriages take place sometimes on the Continent as a means of evading laws of this kind, but in England they are not possible, as yet, in any way which could procure for them either social or ecclesiastical sanction. The Germans may look upon the proposal of the Queen to sanction a marriage between one of her daughters and an English nobleman as almost a breach of neutrality. The arrangement, however, will require the sanction of Parliament, and the mere consent of the Queen is not enough. The Marquis of Lorn, who is the eldest son of the Duke of Argyll, was born on the 6th August 1845; so that he is now twenty-five years old; he is a member of Parliament, and is author of a book of travels in America. The Princess Louisa Carolina Alberta was born on the 18th March 1848, so that there is not the ten years' difference which experienced parties consider advisable."

"Intelligence has reached that an emeute has broken out at Fatshan on the Pearl River about 12 miles above Canton. The native Christians of Hongkong and Canton having lately built a Chapel at Fatshan, the edifice was formally opened for divine service on the 21st instant, an English clergyman preaching the dedication sermon. During the night a crowd of townspeople assembled and set fire to the building reducing it to ashes. Five native teachers were in the chapel at the time, two of them escaped by the roof, but the others are missing, and it is feared that they have perished in the flames or fallen victims to the rage of the mob."

The *China Mail* publishes a report that the Viceroy of the Kwang Tung Province has issued orders to the commander of the fleet stationed in the South of China to prepare for war.

—*Times of India*: "The following *précis* of news by a passenger from China has been placed at our disposal through Reuter's Agency:—

"'The Mahomedan rebellion in Kansuh (China) assumes formidable proportions and threatens the stability of the Empire. It is said to be directed by Yacoob Khan of Khokand and his emissaries. No details can be given as all information comes from Chinese sources, but it is known that Li Footai had not been able to collect sufficient forces to attack the rebels, and his soldiery had suffered greatly from the effects o climate, fatigue, and privation. The other Chinese General Tso had been obliged to remain on th defensive for six or seven months past.

"'The Chinese officials expect critical events will occur in September, the Mahomedans will probably act on the offensive then. The rebels are numerous, fanatical, and fight well, but are armed badly. It is said they are inclined to the Wahabee schism.

"'Foreign residents and Cantonese consider tha Tientsin, Newchwang, Hankow, Kinkiang, and Chukiang will not be safe places for them in the coming winter, owing to the widespread and increasing desire of the Chinese people for the expulsion of foreigners. Shanghai is safe, but stocks of goods are heavy and a bad autumn and winter trade is expected. At Amoy and Swatow proclamations were issued with knowledge of the authorities, recommending the people to slay all foreigners on a stated day.'"

—*Friend of India:* "A notice has been issued by the Post Master General stating that the postage on letters, papers and books, for Italy *via* Bombay, will from 1st October be reduced from six annas, on letters ½ of an ounce in weight to five annas, and on papers of 2 oz. from three annas and four pies to one anna and eight pies. Arrangements have also been made with the Italian Post Office for the transmission of mails from India through Italy to any part of Europe. A list of rates is given which will cover all charges except that imposed by the Papal States. The prepayment of letters to these states is compulsory, but to all other parts optional. The postage on papers, books, and patterns must in all cases be pre-paid. All covers not marked to be sent by any other route, will be forwarded *via* Bombay and Italy if properly stamped."

—A large number of Zemindars in Bengal, the *Indian Daily News*, says, have quietly appropriated bits of land contiguous to their own and actually belonging to the State; and not unfrequently they are leased to smaller farmers. The way in which this land has been acquired, our contemporary says, is not creditable to the native surveyors. For these people for a small consideration do not scruple to stretch the acre, as if the standard of measurement was made of India rubber, to the no small advantage of the zemindar and loss to the state. A short time ago a proposal was made to Government, to resume all such lands as would be found after a scientific survey, in excess of the quantity named in the lease. If this plan was adopted the *News* thinks the gain would more than compensate for the expense of survey. It is only in permanently settled estates, the writer says, that the acreage has been carefully measured.

—*Overland Mail:* "Owing to the reported advance of the German army on Havre, and its threatened bombardment, large quantities of cotton and other merchandise, originally intended to be forwardad from Havre to different parts of the continent, are now being sent back to Liverpool. Every vessel now reaching the Mersey from Havre is laden with cotton and other goods, the greater portion of which had been originally shipped from Liverpool. Silks and other fine material are now coming forward from Havre and shipped to Bordeaux from Liverpool, *enroute* to the Brazils and South America. It is stated that Havre is completely gutted with provisions, and that every effort is being made to send supplies thence to Paris."

"Some disagreement has taken place between the Bishop of Victoria (Hong Kong), who is now in England, and the Church Missionary Society, the latter of whom have been seeking powers to bring about a division of episcopal jurisdiction in China, whereby it was proposed to place clergymen unconnected with the Church Missionary Society under the episcopal rule of one of their missionaries, to be consecrated for the purpose. Such a course, the Bishop of Victoria thinks, would be so objectionable to chaplains and to many influential laymen in North China that he could not be a party to the measure. A scheme which would connect the missionary bishop exclusively with the missions, he thinks, would be more acceptable, although he can suggest no plan for the division of episcopal jurisdiction in China, against which weighty objections do not rest. If the society are determined to persevere, he should propose as the only feasible scheme that the superintendence of the missionary bishop should extend over the society's missions within the dominions of the Emperor of China, the European missionaries of the Church Missionary Society, as well as the native clergy of the society's missions, and they only, being wholly transferred to the superintendence of the missionary bishop. This proposal would at once be subject to the approval of the Archbishop of Canterbury and of Her Majesty's Secretaries of State for Foreign Affairs and the colonies. The matter is to be referred to the Primate. The gentleman selected for the proposed new bishopric is the Rev. W. Russell, M.A., who has been stationed at Ningpo, from which place the new missionary bishopric will probably take its name."

Wednesday, October 19.

—*The Times of India*: "The report for 1869 of that excellent institution, the Strangers' Friend Society, has been forwarded to us for publication by the Honoary Secretary, R. L. T. Key, Esq. It is drawn up by Mr. M. McCarthy, the Superintendent of the Home, and contains much interesting information.

"We learn from the report that the daily average number of inmates in the Home, throughout the year, was 78·03, and that the average cost per month for each man was Rs. 21-13-7. This sum includes everything, house rent, wages, &c., the item for food being only Rs. 13-5-4. The expenses of the Home are necessarily very heavy, and it is a pleasing fact that, in the midst of the vagrancy with which we are surrounded, no less a sum then Rs. 3,868-12 was received from residents in the Home as part payment for their board and quarters, and considering the class of persons who take refuge there it is not suprising that nearly Rs. 1,000 has been lost to the institution through absconding debtors.

The following details are taken from the House Register:—

Inmates on the 1st January, 1869.....	90 men.
Admitted during the year.....	610 „
Discharged and re-admitted	43 „
Finally discharged	551 „
Inmates on the 1st January, 1870	56 „

"Through the influence of the supporters of the institution, 85 of the discharged men obtained a passage to England in various capacities, 2 embarked for Callao, 4 for China, 2 for Rangoon, 3 for Ceylon, 2 for Bussorah, 1 for the Andaman Islands, 10 to Kurrachee, and 1 for Surat; 40 obtained employment from the G. I. P. Railway Company, 25 from the B. B. & C. I. Railway Company, 10 from the B. B. Steam Navigation Company, 5 from the P. and O. Steam Navigation Company, 4 from the Municipality, 5 in the Moody Bay Works, 6 in the Government Telegraph Department, 1 in the Government Gardens, 1 in the Dockyard, 1 in the Post Office, 1 in H. M's Customs, 1 in the Mofussil Police Force, 1 in the Pilate's Service, 1 in the European General Hospital, and 3 in the works at Hogg Island."

"We have received fresh news from Candahar. The Candahar troops are deserting, and joining Sirdar Yocoob Khan openly, in large numbers. The Sirdar has encamped all these troops at Deh Khojah, three coss distant from Candahar, on the Cabool road. He has formed his head-quarters at Shabrisafa, and located troops also at Killah Azim and Killah Akhoond. He has cut off the supplies for Candahar from Ghiznee, Kelat, and Moker, and put is own guards on all passages leading from Candahar to Ghiznee. The cost of despatching troops from Cabool to Candahar has been calculated at one lac and twenty-five thousand rupees. The Ameer was to leave for Candahar on the 5th instant, and has already despatched his Pesh Karoul to Nanee."

—*Bombay Gazette*: "The Government of India has directed that a number of steamers should be kept in reserve in the Bengal steam service, and that establishments be maintained on board steamers and flats out of commission. Has this any connection with China?"

"The Government of India is said to have sanctioned an advance of £1,000 in aid of the expendition undertaken by Dr. Livingstone."

"The last French mail steamer (the *Meinam*) from Marseilles made the run to Madras in the unprecedentedly short period of twenty-two days."

"It is reported that by far the greater portion of the khureef crop in Marwar and Mhairwarra has

failed, owing to want of rain. Another famine is therefore expected."

"The Khetwady Girls' School.—In consequence of Mr. Cowasjee Jehangeer Readymony having discontinued his support to the Khetwady girls' school, a meeting of the leading Parsee residents of Khetwady was held last week in the bungalow of Mr. Eduljee Rustomjee Soonawalla, when it was resolved to raise subscriptions, &c., for the conduct of the school in future."

—A correspondent of the *Delhi Gazette* reports that the following extraordinary notice was placarded in public places at Delhi, on the introduction of an imposing organ into Christ's Church. "Great attraction; come to Church on Snnday. New organ; nine stops!!! No collection, see hand bills." A comtemporary suggests an appendix for effect. "A grand feast, gratis."

"Some days since a painful rumour reached us which we did not at the time deem it prudent to notice publicly, preferring to await confirmation of the particulars given to us. The rumour having now gained wide publicity, further reservation, therefore, on our part would be simply superfluous. Grave suspicions are entertained as to the cause of the death of Mr. William Maher, whose demise we had the melancholy task of chronicling in an obituary paragraph last month. The deposition made before Mr. Gibbons, by the medical gentlemen who were in constant attendance on Mr. Maher, goes to state that his death was occasioned by cerebro spinal poisoning. A post mortem examination was held, and the contents of the stomach have been forwarded to the Government chemical analyzer in Bombay. Doctors Chapple and Martin who were called in, in consultation with Mr. Maher's medical adviser, have been requested to furnish their report as to the causes of death. We await further information."

—The following interesting memorandum regarding Mr. Hayward's death has been supplied to *Indian Public Opinion* from an official source:—

"It is to be feared that no doubt can now remain that Mr. George W. Hayward, who was endeavouring to explore the Pamir Steppes and the country north of Peshawur in the interest of the Royal Geographical Society of London, has been murdered in Chitral by Mir Wali, the nephew (sister's son) of Aman Malik, chief of Chitral, the valley north of Swat and Bajour and west of Gilgbit. No particulars of the murder have been received of sufficient probability to warrant their publication till receipt of further intelligence, but it is reported that Mr. Hayward and his six servants were surprised and all killed, while his munshi was wounded. The life of the latter was spared, but he was compelled, under threat of immediate death, to write a letter to Kashmir stating that his party had been passed through Chitral in safety and were on their way to Yarkand.

"The murderer Mir Wali appears to be now in asylum at Chitral, from the admission of his uncle Aman Malik, who writes to the effect that after the murder, Mir Wali fled, in the first place to Badakshan, from whence the ruler, Mir Mahmud Shah, sent him back captive to Aman Malik, who, not wishing to be the means of destroying his sister's son allowed him to escape to Afghanistan, whence he returned, and is now at Chitral.

"If this account be true, the chief of Chitral is affording an asylum to the murderer, whom the Maharajah of Kashmir has demanded to be surrendered with all his accomplices."

Thursday, October 20.

—*Times of India*: "Another link in the Telegraphic chain binding the East with the West has been completed. The Marseilles-Algiers and Malta cable is laid and opened."

"A Trooper belonging to the Viceroy's Body Guard stationed at Baliygung on Tuesday last week, attempted to take the life of his superior officer, a Subadar, by means of a sword. It appears that both the subadar and the trooper were not long ago stationed at Dehra Dhoon, and while there some offence was given by the former to the latter, which brought about a spirit of ill-feeling between them."

"Serious Assault.—At the Girgaum Police Court yesterday, John Sullivan and Henry Curtis, seamen, were charged before Mr. Showell with committing an aggravated assault upon another sailor named Franes Healy. It appears that about a week ago complainant met the defendants at a house in Duncan Road. Curtis commenced the assault and nearly kicked the complainant's eye out, while Sullivan kicked and beat him. Complainant raised an alarm, and a policeman came to the spot, who took him to a European constable, and the latter sent him to the European General Hospital. Complainant produced to the Court his clothes, which were torn and covered with blood. The magistrate convicted the defendants and fined them Rs. 25 each, with the alternative of three weeks' rigorous imprisonment."

—*Bombay Gazette*: "The Maharajah of Cashmere, has set aside the sum of 30,500 Chilki rupees annually for the purpose of translating scientific works. The Maharajah's Divans—Joala Sahai and Kirpa Ram—are following the liberal example set by their Chief. They have each subscribed 2,000 rupees to the Punjab University, and are in other ways promoting this great educational work."

"From private information which arrived by last Mail, we are in a position to anticipate the future residence of the Empress Eugenie. Arrangements have been entered into with the Sassoons, of Ashley Park, who have already removed their residence, leaving their magnificent mansion at the disposal of the Empress."

"We regret to announce the death in Bombay yesterday morning, at the residence of Colonel Beale, commanding H. M.'s 22nd Regiment, of Major C. M. Lewis, Bombay Staff Corps, and Cantonment Magistrate, Deolalee and Thull Ghaut. He was buried with military honors at the Colaba burial ground last evening. Major Lewis had been ailing for some two months, we understand."

—*Star of India*: "At one of the meetings of the British Association in the Geographical Section—His Highness the Rajah of Kolapore took part in the discussions. He said that when he returned to his native country he would do his best to promote the cultivation of cotton for the English market."

Friday, October 21.

The charge of defamation brought by Mr. Kessowjee Naik against Mr. Nusserwanjee Ardashir Cursetjee Wadia has been withdrawn. The further hearing of the case was fixed for yesterday afternoon before Mr. Connon, but before the appointed time (2-30 P. M.) he received the following letter from Messrs. Rimington, Hore, and Langley, solicitors to Mr. Kessowjee Naik:—

"20th October 1870.

"Sir,— With reference to the case now pending before your Worship for defamation (Kessowjee Naik *vs.* N. A. Wadia), we have to state that the prosecution has been withdrawn, the defendant having made an ample apology to the prosecutor for what took place.—Yours truly,

Remington, Hore, & Langley.

The cause was called on, but none of the parties answered to their names"

"The Sewree Cemetery.—The Right Honourable the Governor in council has been pleased to sanction the formation of a Burial Board in connection with the Sewree Cemetery, Bombay, and to appoint the following gentlemen members of the Board:—

The Senior Chaplain of the Cathedral; the Chaplain of Colaba; the Chaplain of Byculla; the Honourable Mr. Justice Gibbs; Major-General Tremenheere, C. B; Arthur Crawford Esq; W. Loudon, Esq; the Rev. J. Ciampi; A. G. DeGa, Esq; J. F. Vaz, Esq. The Chaplain of the Church of Scotland; Alex. Johnstone, Esq; A. Wright, Esq., Inspector General, I. M. S; R. Jardine, Esq; W. Melvin, Esq.

The authority of existing Boards or Trustess over the old or new Burial Grounds belonging to either the Roman Catholics or the presbyterians will in no way be interfered with by the new Burial Board, the duty of the latter being restricted to the disposal of questions affecting equally the interests of the different sections of the Christian community in connection with the new Cemetery"

The Archbishop of Canterbury has addressed a letter to a branch of the Church Association, in answer to a memorial forwarded to him, signed by upward of 2,000 lay and clerical members of the United Church of England and Ireland. The memorialists complain of the adoption, by a party within the Church, of doctrines and practices alien to the purity of the reformed faith, and express their 'indignant sorrow and surprise at the supineness and apathy that have prevailed for so long a period on the part of their ecclesiastical rulers. The Primate writes:

"I am not surprised that many members of the Church of England should feel indignant at practices and doctrines which have in some places sprung up during the last twenty years having a manifest tendency to assimilate the worship and teaching of our pure, Scriptural and Reformed Church to the system of the Church of Rome. But I cannot in any way agree with you in the belief that this evil is owing to supineness and apathy on the part of the Bishops. You must be well aware that the beneficed clergy of the Church of England are not, like the priests of some portions of the Church of Rome, dependent for their position on the arbitrary will of their Bishops, nor, like some Dissenting ministers, liable to be removed by a vote of their congregations, or of the heads of their community. I, for my part, whatever disadvantages may follow from this freedom of the clergy, rejoice that it is secured to them, and that no clergyman of the Church of England can be removed until he has had a fair and open trial before a competent tribunal, in which his violation of the law of the Church has been legally proved. I agree with what I presume is your wish, that the points at issue might, as the Ritual Commission has suggested, be decided in some less expensive and more expeditious manner, and I have always expressed my readiness to assist in improving our legislation in this direction. But I cannot attribute blame to those who, while the Legislature has shown no disposition to intrust the Bishops with great authority, have thought it their duty, however much their patience has been tried, always to act according to law, and not to seek some arbitrary mode of crushing those whose opinions they disapprove, when such power is not conferred upon them either by the Church or the law of the land. In the midst of the anxieties of a disquieted age and the rancor of parties, I look in common with my brethren of the Episcopate, to the Great Head of the Church to aid us in His own good time in our faithful endeavours to maintain His honor; and I feel sure that by His blessing the truly Scriptural character of our Reformed Church, as set forth in our formularies, will at last be vindicated, and our Church, retaining its hold on the affections of this great people, will preserve its acknowledged position as the exponent of an enlightened Christianity, laboring to promote education, boldly rebuking vice, and standing forth as the bulwark at once against superstition and infidelity.'"

TELEGRAPHIC NEWS.

London, 13*th*.—German advices from Versailles dated Wednesday, state that yesterday (Tuesday) Orleans was stormed and occupied, and the Army of the Loire driven across the river, after 9 hours' fighting. 1,000 prisoners were taken. Numerous skirmishes have taken place in the direction of Rouen.—The Prussians are advancing on Amiens.

Balloon news from Paris, dated yesterday states that the population are calm and resolute.—General Bourbaki, who has left Metz has visited the Empress (query Emperor) by permission of the Prussians, on a secret mission.—He has arived at at Tours, to take command.—The Queen has consented to the marrige of the Princess Louise with the Duke of Argyll's eldest son.

14*th*.—News from Versailles dated the 13th inst., states that the French have shelled and set fire to the palace of St. Cloud.—A sortie of 10 Battalions was easily repulsed.—The Prussians have occupied Breteuil and are advancing on Amiens. They are also concentrating at Gisors, preparatory to an advance on Rouen.—The French attribute their defeat at Orleans to the superiority of the Prussian Artillery.—The garrisons of Montmedy have made a sortie and captured the Prussian garrison at Stenay.—The Germans have occupied Epinal, 5,000 of their troops are vigorously investing Neuf-Brisack.—Correspondents state that the fighting at Metz on the 7th was obstinate, and that the losses were heavy on both sides.

15*th*.—The seige of Soissons and Verdun has been regularly commenced. The Garrison is well provided with well-served Artillery. A Proclamation has been issued by M. Gambetta confirming with unspeakable joy the French successes at Paris, which have compelled the Prussians to extend back their lines all round the City. The Prussians on the other hand declare that they are maintaining the defensive until the bombardment commences, and change their tactics only, when sorties are made which are always vigorously repulsed.—The Franes Tireurs are greatly harassing the communications of the German rear.—President Grant has issued a stringent proclamation against enlistment for military expeditions.—The *Times* of to-day, deploring the vindictive character which the war is assuming, urges peace

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on the basis of the dismantling of the fortresses of Alsace and Lorrine, and of a treaty with England similar to the recent Belgian triple treaty.—Colonel James Primrose has been Gazetted Quartermaster at Alexandria, vice Carmichael resigned.

16*th*.—Garibaldi has arrived at Besançon where he has been enthusiastically received.—General Werden with the fourteenth German Army Corps has occupied Epinal.—General Bourbaki is at Tours and will receive an important command.—News from Paris dated the 14th instant, states that the population continues resolute. A successful sortie, it is said, was made on the 13th towards Chatillon and considerable loss inflicted on the enemy. The Prussians are approaching Rouen.—An official despatch dated Versailles to-day, declares the alleged French successes outside Paris to have been invented to raise the depressions of the people.—Soissons has capitulated after four days obstinate defence.—Garibaldi has deen appointed Commander of Irregulars in the Vosges department.—A Circular of the Government at Tours maintains that liberal France had no ideas of conquest and never opposed German unity.—Bismarck it says desires to reduce France to a second-rate Power.

18*th*.—4,000 prisoners and 132 guns were captured at Soissons. The capitulation of Soissons gives the Germans the second Railway to Paris.—The Aide-de-Camp from Marshal Bazaine has gone to Versailles to negociate for the capitulation of Metz.—It is rumoured that peace negociations are in progress, the basis being the cession of Alsace and Luxembourg to Germany.—M. Gambetta has gone to visit the Army in the Vosges department and is expected to retuan to Tours in three days.—General Bourbaki has been appointed to command the army in the North.—The aide-de-camp from Marshal Bazaine has had two interviews with Count Bismark.—The army of the Loire is daily receiving reinforcements.—The Prussians have destroyed the railway bridge at Beaugancy and afterwards crossed the Loire at different points.—The "Official Journal" of Paris gives full particulars of the brilliant sortie made on the 13th at Bagneux.—The Prussians attacked and captured the small open town of Montdizir, and have levied a contribution of 50,000 francs on the inhabitants. The Prussians have occupied, Vessour, 27 miles from Veakmoon (sic).—A great battle is expected on the Loire. The French are being storngly reinforced. It is stated that the Prussian conditions of peace, proposed through Count Bismarck are an imdemnity of 80 millions sterling, the neutralisation of Alsace and Lorraine, and ten years afterwards a plebiscite. The signature of peace to be made in Paris. The Official journal of St. Petersburg says that the conditions have been rejected though considered acceptable by M. Jules Favre. The German forces at present in France, are estimated at 650,000 men.

—*Sanghai, 15th Sept*: The *Courier* thinks there is some reason to belive that a pacific settlement of the Tienetsin difficulty is likely to be arrived at in Peking, which is the reason of Count Rochechouart remaining in the capital after the expiring of his *ultimatum*. What terms have been offered to the French by the Chinese has not transpired, but the *Courier* understands the execution of the Chefu and Chesien who were in Tientsin on the 21st June is included, but Chenkwoshwa is not mentioned. Preparations are being made at the ports where there are few unprotected residents to leave for the winter, whilst at Shanghai also the feeling of insecurity remains unabated. The Consul at Shanghai has discouraged excursions in the interior owing to the unsettled state of feeling amongst the natives. The war party at Pekin; confined in the ultimate success of Prussia and of the consequent weakness of France believe that the latter country will not be able to exact any adequate reparation for the Tientsin massacre. The *China Mail* comments unfavourably upon the reticence observed by the Home authorities and the Home Press. Alluding to the Speach from the Throne proroguing Parliament, the *Mail* considers it remarkable that no reference to the Tientsin topic is made, though the Greek massacre was considered of sufficient importance to warrant a special allusion.—German vessels have discharged cargoes and cancelled charters in consequence of the war in Europe.

Miscellany.

—The Morality of the Ancients.—Some remarkable admissions on this subject are made in a *Pall Mall Gazette* article, from which we quote a paragraph: "It is idle to argue that passages as bad as anything in the daily prints abound in literature; that school-boys read things in mythology quite as highly colored as anything which passes in the police courts. The most corrupt effusions of ancient writers were happily burned at Constantinople by Christian enthusiasts, and the filth that has come down to us is but as *a drop of the great sea of impurity in which the pre-Christian mind was wont* to revel."

—The Rev. C. C. Tracy, Marsovan, Turkey writes thus to the *New York Observer*: "Died, at Marsovan, April 26, *Ak Geul* (White Rose), supposed to be over 100 years old. She was a member of the Marsovan Church, and, rich in faith and love, an heir of the kingdom of God, though long supported from the church poor-box. She was among the first in this city to embrace the truth, being at the time nearly 80 years of age. Very few indeed are the aged in this country, especially the aged women, who change their faith. But she got a glimpse of her Saviour, and embraced him. Ever since that time she has had an ardent love, and longed to go and be with him.

"This poor old woman, herself called so late in life, has since seen the whole progress of the truth in this region, from the time when there was scarcely a Protestant, till now, when they are so influential. When the new church was dedicated last fall, she was almost too full of joy to contain herself, especially when she saw the goodly number of children seated in rows on either side beneath the pulpit. She was a preacher of righteousness to all who came within her reach; yet, strange to say, though she had children, and grandchildren, and grandchildrens' grandchildren grown up, all of them, except one, still remain in the ignorance and superstition of the old Church. One is converted.

"In days long gone, she was rich and lived at ease; but her husband died, her wealth took wings, and for years she has lived in a mud hovel, whose only windows are oiled paper; but she had become an heir of the kingdom of God. She grieved not over what had been lost, but always seemed happy. She spun cotton, to help to support herself almost up to the close of her life; never complained, so far as I know, of her poverty; was deeply grateful for every little gift, and would generously share any little choice morsel with a poor friend. She wore a smiling face. When we overtook her on the road to church, walking with the aid of two sticks, bent over almost half way to the ground, she would look up and reply with a smile to our salutation. In her feelings she was not old, but the youngest and gladdest of us all. In the cold winter morning she was at the sunrise prayer meeting when many of the young and strong failed to come.

"She dearly loved the girls of our Boarding School, and was loved in return. They were with her toward the last, talking and reading the Bible to her. The night of her death she seemed more loving than ever, and called them 'her ladies,' 'her sweetones,' 'her darling's.' They wept over her remains.

"The night of her death she kept repeating the words of a favorite hymn:

Zes al ar gaghachem ov Ders,
Zoratsour em dgar vodkers,
Yev nere em antev meghkers,
Vor yes kou karnougtullam.

Take me, I pray Thee, Oh Lord,
Strengthen my weak feet,
And forgive my countless sins,
That I may be Thy little lamb.

"At daylight she passed away with prayer on her lips. White Rose, who had bloomed in Christian graces in her mud hovel, went to bloom in the Paradise of God."

PASSENGERS ARRIVED.

Per *Columbian*, 15*th*:

From Southampton.—Mr. Trotter, Mr. Cummins, Dr. and Mrs. Whishaw, Mr Bland, Col. Grant, Mr. J. Reaping, Babop Keshub Chunder Sen, Mr. Prosumo Coomar Sen Mr. Barkly, Col. Dickson, Major Berthon, Mr. Heath, Mr. and Mrs. Watson, Mr. Kell, Mr. J. Meldrum, Mr. Soden. Mr. Soden, Junior, Mrs. Simpson and infant, Mr. James Hembrough, Mr. J. Gilmore. Mr. and Mrs. R. Flinch, Mr. E. D. Field, Mr. G. O'Donnell, Mr. F. Hennel, Mr. G. M. R. Field, Mr. J. R Reid, Miss Reid, Capt. Holberton Mr. Rivett-Carnac, Mr. Boyock, and Mr. E. C. Rouch.

From Marseilles.—Mr. and Mrs. Brown, Miss Avery, and Mr. H Abzenwiller.

From Suez.—Capt. Hubbard, Mr. H. E. Bright, Mr. H. Bell, Messrs. Wood, Mason, Kay, Anderson, D. J. Comin, and an Arab and servant.

From Aden.—Heerjee and friend, Mahomed Ally and friend, Major Kippen's native Mahomedan Servant.

PASSENGERS SAILED.

Per *China*, 16*th*:

For Southampton.—Mrs. and Miss. Hopkins, 3 children, Mr. F. Alexander, Mr. and Mrs. W. F. Howard and infant, Mr. and Mrs. James Robertson and native female servant, Mr. Bennie, Mr. J. O'leary, Mr. J. Kennett, Mr. Schneider, Captain Van Honrigh, Mr. J. Dawson, Mr. David Jackson, and Major General and Mrs. Maitland.

For Suez.—Lieut-Col. W. F. Hawes, Mrs Dennis, Mr. M. A. McNaghten, Col. and Mrs. W. J. F. Stanyford and infant, Lieut.-Col. and Mrs. C. Barshard.

DOMESTIC OCCURRENCES.

BIRTH.

KNIGHT—October 14th, at the Fernery, Parell, the wife of Robert Knight, Esq., of a son.

MARRIAGE.

GOODFELLOW—FULLER—October 15th, at Kirkee Church, by the Rev. Robert Easum, M.A., William W. Goodfellow, Major Royal Engineers, to Claudine, eldest daughter of Colonel C. B. Fuller, Royal Artillery

DEATHS.

HENDERSON—October 13th, at Poona, of heart disease, Mr. Charles Henderson, Assistant Pay Examiner's Office, aged 37 years.

DRUET—Oct. 19th, at Bombay, Marian, the beloved wife of Mr. John Druet, aged 30 years.

FOXWELL—Oct. 16th, at Camp Deolalee, Nassick, Emma Frances, eldest daughter of Mr. J. Foxwell, Government Telegraph Department, aged 4 years and 7 months.

PEYLER—Oct. 15th, at Kurrachee, Ann, the beloved wife of W. Peyler, C. E., deeply regretted by many friends

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1871, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1870. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

	Rs.	a.
Sunday at Home, per annum	3	4
Leisure Hour	3	4
Cottager	0	10
Child's Companion	0	8
Tract Magazine	0	10
True Catholic	0	10
British Messenger	0	12
British Workman	0	12
Band of Hope Review	0	6
Family Treasury	4	0
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Sunday School Teacher	1	4
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Child's Own Magazine	0	6
Infant's Magazine	0	12
Children's Friend	0	12
Good Words	4	0
Good Words for the Young (from Nov.)	4	0
Sunday Magazine (from October)	4	12
Missionary News	1	2
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British Herald	0	12
The Christian	4	0
Christian Work	4	0
Christian Treasury	4	0
Scattered Nation	3	0
Golden Hours	4	0
Christian Treasury, in Romanized Hindustani	2	0

As the rates for the most of the above have been reduced, it is requested that payment may be made before January 31st, 1871. Supplies required for distribution (a dozen or more copies) will be furnished at a discount of ten per cent.

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